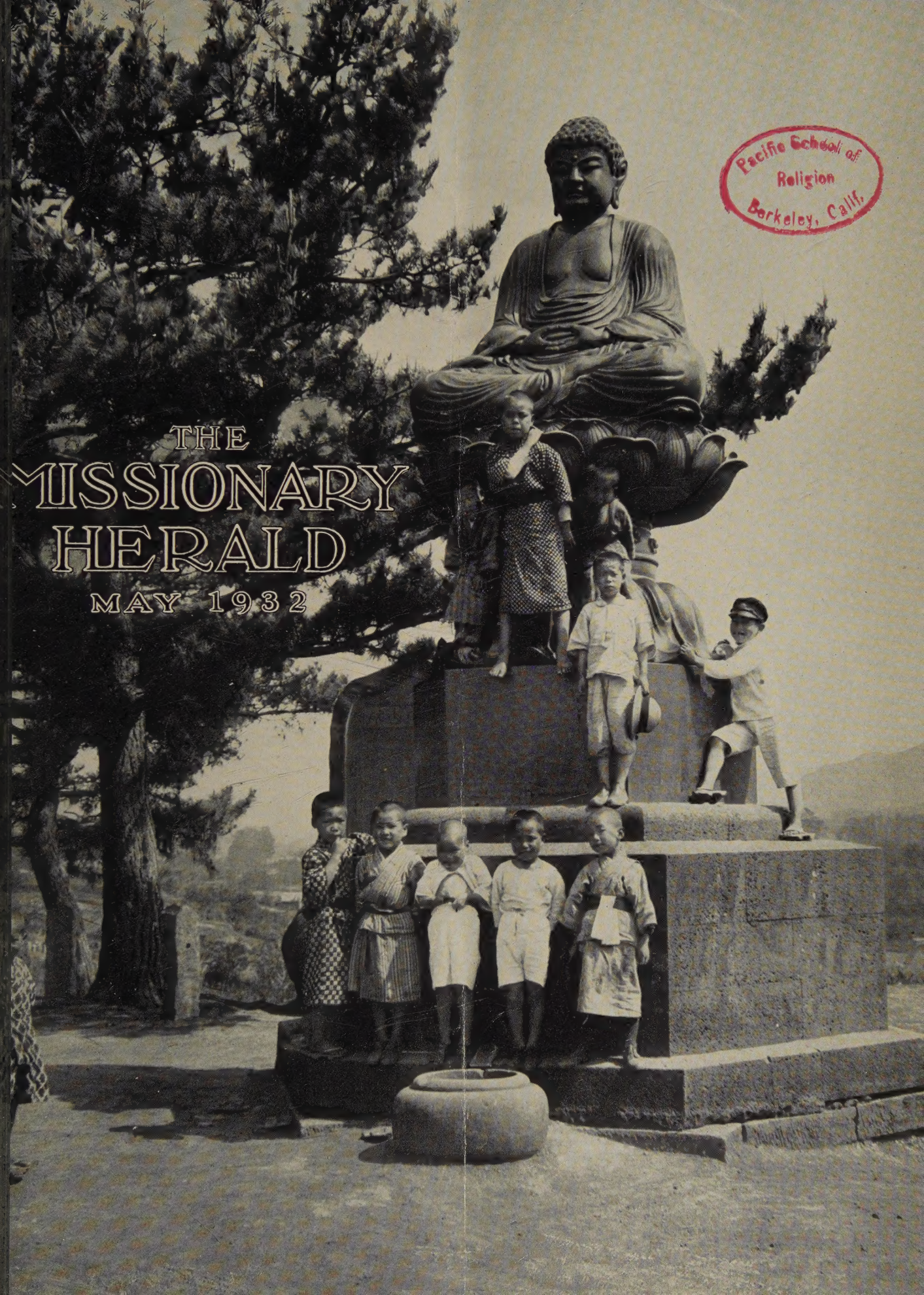

THE MISSIONARY HERALD

MAY 1932

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Our May Issue

deals mainly with Japan, China, and India, with a glance at the work in the Near East, and an outsider's comment on work in Africa.

For the second time this year an historical event of importance to the American Board is chronicled. See the Editorial. See also page 182.

Rev. R. C. Selvanayagam of Koilapuram, India, has spent all his life as pastor of a rural group of congregations among outcastes in a far corner of the Madura Mission. Capable and courageous, he has become famous throughout that region as a champion of the poor of all castes and creeds. Always a leader in efforts to improve the economic and social conditions of the outcastes, he has organized a co-operative society to take over a tract of land to become farms for its members, and has leased mountain lands where they can cultivate fruit and spices. He is a leader of the Church Council, listened to with interest and respect, independent in spirit, a champion of Congregationalism, a special friend of young men whom he encourages to become fitted for service. He himself, a son of Christian parents, was educated in the Pasumalai High School and Theological Seminary.

Rev. Albert J. Saunders, Ph.D., is Professor of Economics in the American College, Madura, South India. The story he tells is a true one.

Roderick Scott, M.A., is Professor of Philosophy in Fukien Christian University, Foochow, China, and has returned there after the furlough during which he made the contacts with American churches of which he writes.

We extend a special word of thanks to the many readers who have responded so liberally to our Subscription Chest, thus sending THE MISSIONARY HERALD to scores of readers who cannot spare the subscription price this year. The cover of the Chest is still open and possibly there are many readers who just have not had time to look over their various trinkets. We will gladly welcome any further contributions. Mr. Meeken, our Business Agent, will gratefully acknowledge any packages addressed to him.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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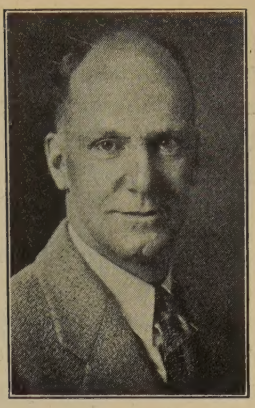
Bubbling Spirits in the Yodogawa Neighborhood House, Osaka, Japan

Osaka Sherry

By DOROTHY P. CUSHING



"I HAD always said to myself, rather sheepishly, that if ever I became what I called a Christian, I should want to be a REAL one," said Sherwood F. Moran of Osaka, Japan, with his characteristic friendly smile. And being a REAL Christian meant to this missionary DOING something about it.

So he dropped business, went to Oberlin College, stopping off for a time during his four years there to travel around the world as Sherwood Eddy's secretary, and later attended Union Seminary and Columbia University. Then on to Japan! At Osaka, a city two and one-half times the size of Boston, and the sixth largest in the world, that inimitable team of Cary and Moran (Miss Alice E. Cary) proceeded to plant Yodogawa Neighborhood House right in the heart of Osaka's factory belt.

His life, up to his going to Japan, had two theme songs—he was "Born in Old Kentucky" and spent most of his early life in Brooklyn, later acquiring his business experience, figuratively speaking, "On the Sidewalks of New York." For five years he worked on four of New York's famous streets—Fifth Avenue, The Bowery, Broadway, and Wall Street. Naturally, he was thrown in with the man-about-town type of person, so that he became literally at home with a bum or with a bank president.

A mother who was "strong for missions" and a sister who was in active service overseas were probably large contributing factors in Moran's final life decision. But to the Y.M.C.A. he gives the credit for his first real shove toward the career of a missionary. Moran is modest. He doesn't believe in what he calls the "I, I stuff," BUT he has wisdom in his modesty. He is perfectly willing to talk about himself or his work or any kindred subject, "I, I" or otherwise, if it is going to be a help through publicity to the cause which is dear to him. This, sayeth the publicity secretary, is a genuine sign of modesty.

Where He Works

When Missionary Moran went to Osaka after language study and a brief stay in Okayama back in 1917, the need, the opportunity, and the man went into a huddle, and there emerged what Kagawa has called "the best planned and most attractive social center that I have ever visited in any country."

It is a funny thing about Yodogawa Neighborhood House. You meet Alice Cary, and you say,

"No wonder the Yodogawa Neighborhood House is a success!"

Then along comes Sherwood Moran, and you say,

"No wonder the Yodogawa Neighborhood House is a success!"

There are two ways of judging the success of a piece of work like Yodogawa House—the response of the persons served and their willingness to sacrifice for the endeavor, and, secondly, the opinion and coöperation of the official group. As to the first part, an interview in The Missionary Herald of June, 1930, with Alice Cary when she was on furlough, answers the question fully. As to the second part, well, after a few persistent questions, Moran-san took off the brakes and told story after story of official commendation and help.

If you ask Mr. Moran what kind of people he serves in Yodogawa Neighborhood House, he will make the somewhat cryptic answer, "The upper lower class"—and there you are.

"We had a desire to work among the laboring classes, but we did not want to do slum work," he explains. "We felt that a great deal

of slum work could be done through municipal and government reclamation, as it has been done in our section. We felt that our work should be among the progressive artisan type, a class practically untouched by the Gospel."

What the Japanese Say

That this "hunch" was a good one is shown not only by the success of Yodogawa House, but by the commendation of Japanese. A Japanese pastor said, "Moran-san, I think your type of work is the kind missionaries should be in because you commend it to non-Christians and to government in a way that no straight evangelistic worker ever will." And it was nobody less than Kagawa who maintained that Mr. Moran was working among exactly the type of people he ought to touch.

So firmly entrenched in the esteem of the officials has Mr. Moran become that when he sailed on furlough the Governor's wife had planned to come to Kobe to see the family off. She was taken ill two or three days before their departure, but saw to it that a deputation of three with a letter and a large bouquet of flowers were at the pier when the Morans embarked. Only those familiar with Japanese officials can fully appreciate what this means, both to the Morans and through the Morans to the Yodogawa Neighborhood House and all Christian social service work in that country.

A Real Christian Social Center

"Sherry" is not the kind of a man who wants to tackle any old job. "I am not willing to do a thing unless there is a big challenge and a big opportunity," he says. "I look at my work in Japan in *just* such terms—*opportunity* and *challenge*."

To some the method of Mr. Moran and Miss Cary of building up this fine work at Osaka may seem like putting the proverbial cart before the equally proverbial horse. Be that as it may—the plan worked, and instead of first forming a small group of Christians into a church which would gradually take on social service features, Moran advocated starting a real community center with the idea of building up in the heart of it a Band of Believers who would eventually become the nucleus of a Christian church.

Several things characterize Yodogawa House and its growth. "If we can even TALK about Christianity within a year's time we shall be doing well," thought missionary Moran. Inside of two years there were fifty members of a Band of Believers! Now there are over one hundred fifty members.

Yodogawa House has a well-organized program of classes, clubs, a gymnasium, a playground, and without doubt could show many American playground centers a thing or two in up-to-date social service. But there is never any attempt to cover up the primary purpose of the missionaries, namely, as Moran expresses it:

"To present religion as a part of life. I am a Christian, and to me that is the most satisfactory explanation of life. If people who come to our Neighborhood House do not see that—it is all right. That is their business. Religion is a part of life just as much as athletics is a part of life, and in a social center, if religion is not there, something is lacking."

So when officials and other visitors come to Yodogawa House they almost always ask the questions, "You have religious work here? Are other people besides Christians welcome?" and the answer is always, "Yes indeed, anybody is welcome. We would close the doors on nobody—be he Christian, Buddhist, or atheist. Anybody is welcome to anything at any time."

The Managing Director of the biggest department store in Osaka is on the Advisory Board of the Yodogawa Neighborhood House. The Mayor and the Governor are members of the Board of Patrons. They are not Christians, but they believe in the work. The President of one of the largest shipping lines is another supporter who said to Mr. Moran, "I believe in the kind of work you are doing." An outstanding Kumiai Christian layman commended the Moran-Cary combination as an interesting one. "In most cases I know of," he said, "all the missionaries are back of the Japanese pushing them forward, and here we have the Japanese back of these people pushing them forward and helping them in their work."

NEIGHBORHOOD HOUSE

The Democratic Prince

Prince Tokugawa, President of the House of Peers, socially and officially a big man in Japan, is indeed in the words of Mr. Moran, the "Prince of Wales of Japan." His Royal Highness is the President of the Pan-Pacific Club, with a membership made up mainly of millionaires.

Mr. Moran was invited to a function at which His Royal Highness was to be present. Just how a missionary got in with the millionaires was not explained, but after meeting Mr. Moran one waves aside the question with a casual "Why bring that up?" At any rate, every one was waiting nervously for the Prince to arrive. A special chair had been designated for him. When the great man got there, however, he ignored the honorary chair and sat down to chat with an American lady and Mr. Moran. When he made his congratulatory speech Mr. Moran was called forward to interpret. Later the Prince visited Yodogawa House, a signal honor, as was the visit of the Emperor's representative.

"We walked all around the plant and then sat down in our beautiful little club room to talk. I started a more or less formal address in Japanese, but the prince did not want to be fêted," said Mr. Moran. "He kept saying as I talked, 'Where did you learn that word?' "

Soon the American missionary and the Japanese Prince were swapping stories. Near by a partially concealed newspaper reporter listened aghast, and as soon as his trembling limbs permitted, he rushed back to his City Editor, and the next morning his paper told the world that His Royal Highness, Prince Tokugawa and Moran-san, were *joking* together!

With Governors and Mayors

The Mayor of Osaka, who by the way, Mr. Moran points out, ranks officially with the Governor of Osaka and Tokio Prefectures, holding indeed a position comparable in importance to that of the Mayor of New York or Chicago, signed a remarkable statement of commendation regarding his opinion of Yodogawa House in English and Japanese.

"Ours is the only case where he has done it," says Mr. Moran, "and not only has he never done such a thing before, but he doesn't believe in it on principle. Just before I left he sent me a little message saying, 'I wish you good luck on your journey.' "

That the Mayor of Osaka should send this missionary a message of good will may seem like a small matter here, but in Japan it is a highly significant gesture and a great honor to any foreigner.

The Governor's Lady is President of a national organization in Japan similar to the American Red Cross but known as the Women's Patriotic League. This group was looking for a place to carry on its work, which is principally

along the line of health clinics and first aid. They asked Mr. Moran and Miss Cary if they might not have a room in the Neighborhood House.

"We sent back word to them that if it was simply a case of using a room, we did not do that sort of thing," says Mr. Moran, "but we told them that we would be delighted to have them come down and let us consider their work as ours and our work as theirs, so that we might coöperate as a unit. They jumped at the idea and now we have a free health clinic in connection with Yodogawa. The Women's Patriotic League furnishes a doctor and a nurse, while we furnish the space and a worker to help check up."

The Board's First Broadcast to Its Missionaries

THOUGH world radio broadcasting is an old story in business circles, it is not so with mission boards. It should therefore be recorded here for historical purposes, if for no other reason, that on the 30th of March, 1932, at 11:45 p.m., the American Board made the first broadcast in its history to its missionaries abroad.

This was made possible through the courtesy of the Westinghouse stations in Boston, WBZ and W1XAZ.

Secretary Wynn C. Fairfield of the Foreign Department of the Board made the arrangements. The program was in charge of the Executive Vice-President, Dr. Fred Field Goodsell, and the principal message was given by the President of the Board, Dr. Rockwell Harmon Potter of Hartford. Mr. Franklin G. Field, baritone of the Central Congregational Church of Newtonville, Massachusetts, was the soloist.

Dr. Fairfield, after asking each missionary to send back at once to the Board a report on how much and how well he was able to hear, and after naming the 20th of April as the time for the second of these two experimental short wave broadcasts, turned the meeting over to Dr. Goodsell. The latter gave greetings and salutations from the executive officers of the Board to their fellow-workers in Bulgaria, Czechoslovakia, Greece, Turkey, Syria, Japan, and in stations in the mid-Pacific and along the coast of China. He spoke also of the unique place in the thought and affection of the officers of the Board held by each missionary.

Dr. Potter in his address referred to the old-time method of conveying the greetings of the Board to its missionaries by means of sailing ships and caravans, postal service, cable, telegraph, "visits of its representatives to the homes of those who are giving its messages in the lands to which they have been commissioned," and naturally spoke of the wonder of the modern method of transmission and of the "challenge that it presents to Board and missionaries alike in the possibilities of the increased use of this new means of communication."

Yet, after all, the heart of the message which the Board broadcasts today must be, he said, exactly the same as that which was carried in other days and ways; namely, "a message of confidence, of sympathy, of affection, and of hope; though perhaps this time more than ever one of deep sympathy with the missionaries and their national associates who have to face the heavy burdens that are increasingly being thrust upon their willing hands and eager hearts. . . .

"We want you to know that we are sharing with you this feeling that there is a great new challenge for the Board, as for all Christian people, in the immediate future which is pressing upon us with such insistence."

Following Dr. Potter, messages were read by Dr. Goodsell from relatives and friends at home to their loved ones upon the field. These in many cases were quite intimate and must have conveyed almost miraculous cheer and encouragement to these missionaries.

What Our Missionaries Think About It

Two Representative Points of View on the Sino-Japanese Imbroglio

From a Missionary in China

AS to what has actually taken place you know about as much as we do. The magazines that come from America give full accounts and accurate ones. We are glad that the conditions are reported so fully and so carefully. As I read the accounts I feel that you are getting a fair picture of what is going on. We are under martial law a good part of the time but that is nothing new for us. The people in Tientsin have had to be cooped up in their courtyards and compounds but we have been free to come and go. We have about fifty students from Manchuria who have found it hard to get funds from home and are much downcast at the thought of Japanese domination of their home land. All of our boys are now in uniform and work off their spirits in military drill. There is a strict boycott of Japanese goods, the students of the city taking turns examining the shops and watching the gates of the city to see that no forbidden stocks come in. There have been few entertainments and interschool activities. But otherwise school work goes on as usual, the teachers emphasizing the fact that the best way to mend matters is to prepare well the daily lessons.

Certain attitudes and modes of thought of the Chinese people toward this whole affair stand out conspicuously. By "people" I do not have in mind the radical elements who go off half cocked with all sorts of foolish statements and suggestions and mob activity elements like the Shanghai students who beat Dr. C. T. Wang of the Foreign Office, and the students who held up the Peking train for three days demanding free transportation to Nanking where they might agitate for immediate war with Japan. I refer to the more responsible classes who are trying to think through the situation and find a way out.

The first attitude is that of recognizing that in a large measure China has brought these troubles upon herself. The everlasting quarrels and civil wars are bearing their bitter fruit. These years which ought to have been used for constructive statesmanship and improving the condition of the people have been wasted in the bickerings of politicians and struggles of military leaders for power for themselves. "Our greatest weakness is that we are not able to work together," is a frequent assertion.

Then there is a second attitude which seems to me quite remarkable, that is, the recognition that not all the Japanese people are to blame for what their country is doing. Formerly when the Chinese people turned against a nation there was nothing good to be said for any of its people. But now it is rather widely acknowledged that not all Japanese approve of what the military party is doing. This is due to friendly letters and messages from groups in Japan who are heartily ashamed of what their country is doing and are working for peace. If Japan should put a stop to her military activities in Manchuria tomorrow there would be a quick response to friendly hands across the sea.

In the third place the Chinese know that they can accomplish nothing by fighting. They know that by declaring war they would be playing directly into the hands of the militarists of Japan. They say the hesitancy to fight is not to the credit of China. A more powerful nation by declining to go to war might show the world a worthy example of non-resistance and a commendable stand for the principles of peace. China's refusing to go to war means little for world peace. Her example would influence nobody, it is said. Everyone knows what would be the outcome should she declare war. So there is a growing feeling that it is better to die fighting than to lie down supinely and let Japan defy world opinion and take what she desires and will get in any case.

A fourth attitude is complete loss of confidence in the League of Nations. The League is impotent and we must depend upon ourselves, they say. What does all this seeking for a formula mean? It is simply trying to find a way

to give Manchuria to Japan without the utter breakdown of the League. Japan is more powerful than China and so must be satisfied. Some of us realize the difficulties the League has to contend with but it is hard to make these clear to the people here.

The great danger arising out of this loss of confidence in the power of the League is that the young people of China will come to feel that the most important thing in the world is armed force. There lies before me a strongly written editorial by a prominent young Chinese entitled, "China Must Arm." "It is absolutely necessary that the entire manhood of the country should be so familiar with military life as to enable rapid mobilization in case of war," he writes. Does that mean that the attention of our strong young people must be centered upon military training when there are thousands of constructive measures and tasks awaiting their energy?

My own feeling in this whole matter is somewhat as follows: In the first place this is not simply a Japanese-Chinese question. It is a world problem and must be faced and settled by the peoples of the world. I understand the provocation of the Japanese in the dilatory tactics of a divided Chinese government. I know how hard it has been to try to deal with governmental leaders who are thinking only of personal gain. But that is not sufficient reason for making war—and this is war. It may be one-sided, but war nevertheless. I recognize the difficulties of the civil department of the Japanese government when the military men take matters into their own hands and I know there are millions of Japanese who deplore what is taking place. But the government has not repudiated the deeds of their militarists who are directly responsible to the emperor. Therefore Japan has defied the League of Nations and has broken the Kellogg Peace Pact.

From a Missionary in Japan

As a pacifist I cannot, of course, wish force; but I do sometimes wonder whether the Powers might not exert more moral pressure. There is undoubtedly almost universal fear of America's coming in since the beginning of the Shanghai trouble, and, of course, there is also naturally a good deal of feeling against America. I believe there is much more widespread secret disapproval of the proceedings in Shanghai than of those in Manchuria.

In the midst of all this, I know we can be sure that at least those of you who have been in Japan are remembering that no matter what the militarists do, there are millions of simple, kindly, friendly Japanese still here, just as they were when you saw them. There are the same thousands of sincere and earnest Christians. They are torn between conflicting emotions. They are desperately puzzled, and the victims, of course, of complete press censorship and high pressure propaganda. I think the few Christians who are frankly against the whole business number quite as large a proportion of the total population as did our handful of Christian conscientious objectors during the World War; and we are, of course, in the midst of war, no matter what the technical description may be.

The Fellowship of Reconciliation is having recent meetings and the little group of Japanese we meet there do go a long way towards brightening a very dark situation.

Informing Letters from China and Japan

Very interesting letters from our missionaries in China and Japan have recently been received. These will not be printed but copies can be secured from your State Conference or from Mary D. Uline, project secretary, American Board, 14 Beacon Street, Boston. Postage will be appreciated.

How "Swa-Raj" for India Looks to an Indian Pastor

By R. C. SALVANAYAGAM

IT is natural that we Christian workers have to think of the future under the proposed new Indian Constitution, and to ask how that political situation will affect our work.

We see that the labors of the missionary for the conversion of India have not been in vain. The long-expected conversion of India as a whole is bound to come, and we have ample evidence that it is coming. It is not coming, perhaps, in the manner many of us have expected, namely, by the baptism of the whole population of the country, or by the whole population joining the visible church. But it is coming in the way of Christianizing the life of the people: in the acceptance of Christian ideals for the individual and society, for the family, for the woman and her children, for all phases of human life.

Practical Hinduism, which made much of idol-worship, ritualism, and other unimportant things, is divesting itself of those things, and its adherents are returning to the fundamental truths of religion. For whatever teaching the Christian missionary was boycotted and persecuted by the Hindus in former days, that same teaching is now accepted by the Hindus and they themselves preach it.

From polytheism they are turning to monotheism, from ritualism to spiritual worship. From besotted faith in the *Vedas* they have turned to the questioning of their absolute authority for all times. *Ramayana* and *Mahabharata*, the famous epic poems, are losing their value. Hindus have begun to find in them interpolations and the selfish motives with which they were written. *Shastras* and *Puranas* [commentaries on Hindu Scriptures] are given the place of children's toys. Copies of the Code of Manu, which was held in equal sanctity with the *Vedas*, are being publicly burned in some places.

Temples and festivals are considered as not necessary for man's spiritual growth. Priesthood is challenged. Offertories and collections in temples are falling off. The temple income is to be spent in more useful ways for mankind than *poojas* and ceremonies. Animal sacrifices are being dropped faster than any other rituals.

The divine institution of caste is losing its rigidity. Social orthodoxy has begun to shake. Communal sub-sections are being merged with the main community. The universal brotherhood preached by the Christian missionary and for which he was driven from villages and otherwise persecuted, is aimed at and preached by the Hindus. Intercaste marriages are taking place in large numbers without the parties being excommunicated.

Woman asserts her right and man admits it. The widow is gaining her emancipation. The *purdah* is being torn. Child marriage is being attacked from every quarter. The caste of prostitutes is being removed from the catalogue of castes. The dedication of girls to temples is viewed with abhorrence. Social legislation is rapidly being enacted.

The Depressed Classes are being elevated and untouchability is going. The bulk of the Indian leaders have come to understand the saying of Jesus Christ: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Serving the Depressed Classes is held to be the right kind of worship of God.

Love is accepted by the Hindu as the bond of society. The words, suffering, service, and sacrifice, are on the lips of all true Hindus and the Sermon on the Mount is claimed to be the source of their sense of these. When the great Indian National Congress held one of its annual sessions in Nagpur six years ago, about twenty thousand Indians attending it, there were only

India—People Listening to the Christian Message

When India secures complete self-rule will Christian evangelists be permitted to seek to make converts to Christianity? Mr. Salvanayagam believes they will be given fair play if their words are supported by a constructive social life adapted to the new conditions.

two pictures hung up in its *pandal:** the one was of Mr. Gandhi and the other was of our Blessed Lord with the crown of thorns. It goes without saying that the Universal Savior preached by the Christian missionary was held by the twenty thousand Indian leaders, mostly Hindus, as the more striking example of those divine qualities of love, service, suffering and sacrifice. The missionary can rightly claim that, through those twenty thousand leaders, he has taken Christ into the heart of the Indian population.

The gospel of love preached and practiced by the Christian missionary for over a century has forcibly brought to the Indian mind the right ideals of life. The idea of liberty, equality and fraternity and the idea of *Swa-Raj* [*swa,* self; *raj,* reign, or government] are the fruits of missionary labor. The works of overflowing love —rescue houses, widows' homes, leper asylums, institutions for the blind, the deaf and dumb— run by the missionary, with the help of the Western churches, from Cape Comorin to the Himalayas, have forced the Indian to accept the fact that all good gifts do come from that fountain of life, Jesus Christ. The help of Western Christians to the starving and dying millions during Indian famines has opened the Indian mind to see that the spirit of Christ liveth.

There is no denying the fact that there are still in India among the masses and the uneducated classes much idolatry, ritualism, caste, and bigotry, which are, nevertheless, slowly but surely giving way before the spread of education. The methods of work of the old evangelists may still be useful among such people.

But as far as I can gauge the present-day Indian mind, I find that the average Hindu believes in monotheism, feels his sinful estate, feels his utter inability to save himself, depends upon divine grace for salvation, believes in incarnation, accepts Christianity as his ideal of life, believes in a future, believes in spiritual worship, and accepts all men as his brethren. He accepts the Ten Commandments. We have to guide him to the belief that Christ is the true incarnation of God and that humanity has to accept Him as its Savior. Hindus who believe that Rama and Krishna are also incarnations of God —and they number over a hundred million—we have to convince by persuasion that the eternal incarnation and the fullest revelation of God is Jesus Christ.

When we have changed our method of preaching the Gospel to non-Christians we need not entertain any fear that they will, in the changed political situation in India, adopt measures to hurt our work. The students of the National University of Guzerat requested Mr. Gandhi to teach them the New Testament and Mr. Gandhi taught it . When we admit that a true Christian life is the most forceful way of preaching our religion we need not think very much about other methods, and other methods, if refined and dignified, will not be obnoxious to the Hindu mind. Even today, when we preach in villages, there are men among our hearers who silence those who interrupt us. Therefore we need not fear that when Hindus will be the majority of legislators and rulers they will put serious obstacles in the way of our evangelistic work.

Dr. Subbarayan, when he was the Chief Minister of Madras Presidency, with the education portfolio in his hands, has on more than one occasion advised students to study the Bible so as to make themselves better citizens. Can we doubt that this favorable attitude toward our Scriptures will become more favorable as time advances? As said before, we have to change our own attitude toward Hinduism and Hindus and our methods of evangelism in the light of the Hindus' changed attitude toward our religion and ourselves.

There are other than evangelistic aspects of our work and they are highly appreciated and admired and imitated by Hindu society and Mohammedan society. Our colleges and high schools and industrial schools, our hospitals, asylums and orphanages are looked upon by the Indians as centers of Christian life and activity, and the self-sacrificing labor of those who are in charge of these institutions has often captivated the Indian mind. Any increase of such institutions is bound to convert our enemies into our friends, and we need not entertain any fear

*A *pandal* is an assembly place open on all sides; on bamboo supports rests the canopy of canvas or bamboo branches.

that the coming into power of the Indians will seriously affect those kinds of work. True, there have been occasions when some Hindus looked upon those institutions as means of proselytism, and in the legislative councils they have questioned the justice of sanctioning big amounts of government grants to them. But such critics are few; in the long run they will see their folly. We have to prove to the Indian mind that our institutions are for relieving suffering and for making Indian children fine men and women.

The latest form of our work is the rural reconstruction of India. There is no one better qualified for this than the Christian. The Hindu has learned this service from Christian workers and institutions like the Y.M.C.A. We need not fear that future governments will not welcome our rural reconstruction in largely increasing measure.

Hereafter the work of fighting atheism and irreligion in India will be augmented, for godless individuals and institutions are becoming more numerous. The Labor Movement, the Youth Movement, and the Communistic Movement are going to be the stoutest enemies of Christianity. There is already an organization which is openly professing to be out to kill all religions. We may expect some opposition from such bodies. But the Christian service which is the service of love will conquer them, and such enemies of the Christian worker will see Christ who is Love. Therefore, let the Christian worker join any movement which the non-Christian starts for service among the poor, the suffering, the downtrodden, the blind, the illiterate, the widow and the orphan, and thus show forth the love of Christ.

He Counted the Cost

By ALBERT JAMES SAUNDERS

"I WANT to become a Christian," suddenly said young Ramaraj to the missionary friend with whom he had read the New Testament and discussed the differences and similarities in the world's religions.

"But have you counted the cost?" asked Mr. A—.

"Yes," was the simple reply. The boy knew that such a step might mean being cast out of his own home, disowned by his parents and relatives, and persecuted even to death as a deserter from the religion of his fathers. Was liberty from the slavery of caste, freedom of thought and action, to be weighed in the balance with all that?

"Yes, I have counted the cost."

The little church was filled the evening he was to be baptized, because many people had learned that a Brahmin was to become a Christian. It was a beautiful and simple service.

"Will you take Jesus Christ as your Lord and Master?"

"I will," came the answer in a calm but strong voice. His new name, Paul Ramaraj, signified a union of the best which was in Hinduism and the best in Christianity. Paul was conscious of a great mission: to show in his own life that a Brahmin is not averse to accepting the truth and appropriating to himself the best when he meets it. Into his soul entered a quiet peace and satisfaction he had never experienced before.

"You must come and stay with me for a day or two," said Mr. A—.

"I will be very pleased to accept your invitation," modestly replied the young convert, "for as soon as my parents hear what I have done they will not any longer allow me to remain in their home."

Paul spent the next few days in meditation and prayer, trying to see and understand the significance of the great step he had taken.

"We have been talking over your case," said his friend after awhile, "and we think it will be better for you to enter our high school as a

boarder and remain there quietly till your course is completed."

"I am willing to do that and I wish to go immediately."

The friends set out that evening for the school some three miles distant on the other side of the town. But the rainy season had not yet exhausted itself, and when they were halfway to their destination down came the rain in a torrent. The horse, slow and old, fought against the storm for awhile but at last came to a dead stop in the middle of the road.

Just at that moment Ramaraj's father met the carriage and looking up saw his son, of whose conversion he had heard. Now the awful truth dawned on him: not only had his boy become a Christian and left the caste and religion of his fathers, but he was actually running away with this foreign devil. The father flew into a paroxysm of rage, ordered the boy down from the carriage at once, and demanded that he go home with him immediately.

The boy could have defied his father, but that obviously would have been wrong and unbecoming a Christian, so he bid good-bye to the missionary and went with his father towards their home through the drenching rain.

One or two letters were received by Mr. A— from Paul telling of being treated as a criminal, locked up, starved and beaten, for the purpose of breaking his spirit and forcing him to renounce Christianity.

"They have threatened to kill me, but we have come to a compromise," said the last letter. "I may read the Bible and follow the teachings of Christ, but I must wear my caste marks and keep the Brahmin religious observances. That I have agreed to do."

Six months after Paul's baptism the missionary was walking through the bazaars one day when he came upon a young man who resembled in a striking manner his friend Ramaraj. The young Brahmin did not seem to recognize the missionary; he was dazed and did not speak intelligently; his eyes were dull and shifty.

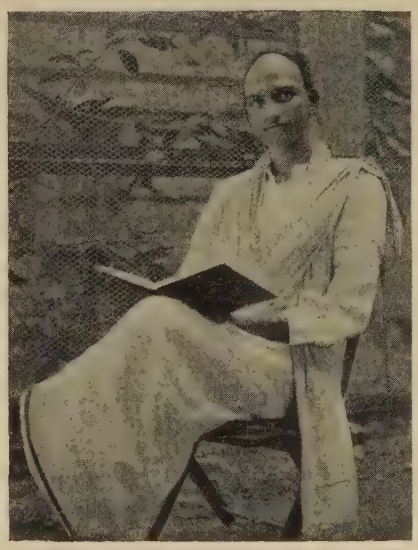
"Yes," said the missionary to himself, "it is he—but how changed!"

Then the truth dawned on him. "He is being drugged! He is being deliberately poisoned by his friends. His parents would far sooner see their boy dead than grow to be a Christian man!"

That suspicion was confirmed later by Paul himself who told how his relatives, not keeping their part of the agreement, and realizing that he would not renounce his faith in Jesus Christ, determined to poison him in the slow, cruel way that is often practiced in India.

"It is an awful experience to feel that life and the world are slipping away day by day; to know that one's mind is being dulled, one's life is being sapped by a slow insidious death administered with a smile in the daily food, and to be able to do nothing to avert it. It is awful! awful! I could stand it no longer, and so yesterday succeeded in running away."

No time was lost in getting the poor boy into safe-keeping in a distant mission, where he could continue his studies in peace. He soon recovered from the evil effects of the poison, finished his high-school course, took a college course with the help of friends and scholarships, and finally succeeded in taking B.A. honors in philosophy in the University of Madras. A number of appointments were open to him but he chose a position in the British and Foreign Bible Society.



This is not our hero, but it is the costume he wore when he visited his mother (see next page).

The last time I saw Paul was during a recent

visit to our town in the interests of the Bible Society. He was our guest and we enjoyed very much having him in our home. After dinner as we sat on the veranda in the cool of the evening, Paul asked to be excused.

"I must go and see my parents again, for I return to Madras tomorrow."

He went upstairs and when he returned—what a transformation!

"My mother likes to have me visit her," he explained, "but I must appear divested of all European clothes. I may call on her but she will not allow me to stay in her home. I am no longer her son; she will not so much as prepare me food. I am an outcaste from my own home and by my own family."

As the young Brahmin went on his lonely way I was filled with a great admiration for the strength of his conviction and the nobility of his character. I understood as never before some of the difficulties which Hindus have to meet in becoming Christians. But this young man, having found the pearl of great price would not let it go.

Evangelical Work in Greece

By DANA KING GETCHELL

EVANGELICAL work in Greece is done by ten organized Evangelical churches, with seven settled pastors and two evangelists who supply the vacant pulpits as they travel from place to place, visiting eighteen other centers frequently as well. The membership of these churches ranges from 20 to 353. The church at Katerina has an average Sunday morning attendance of from 600 to 800.

The Armenian evangelical work, as apart from the Greek, largely centers in the four organized churches of the camps near Athens. Three have their ministers, while Mr. Stamboulian is the pastor at large, supervising the work in all the centers. A man of rare Christian spirit, tactful and resourceful, he has helped build up these struggling refugee congregations into reliable and responsible church communities.

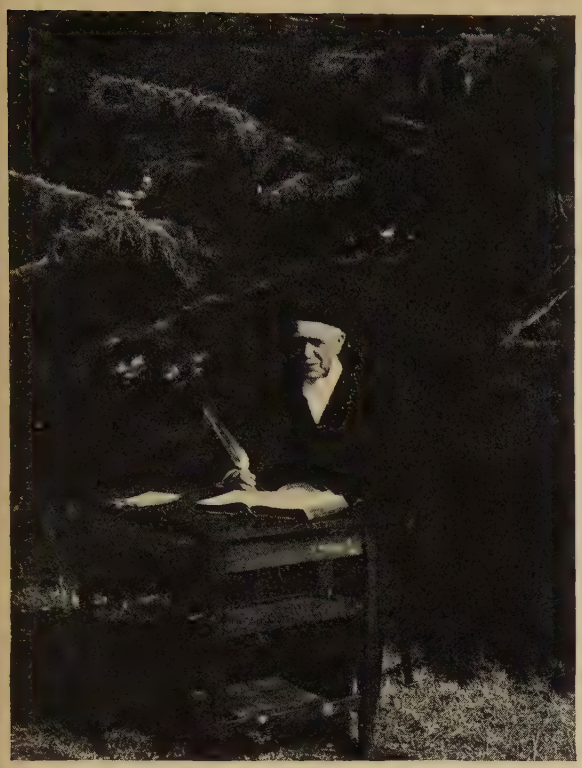
In one of these camps, Kokkinia, a substantial church building has been erected and serves as the center for all activities in that neighborhood. The other camp churches are poorly housed and are greatly handicapped by the lack of suitable buildings and furnishings.

In Salonica, with the coming of their new pastor, Mr. Faradjian, the church has taken on new life. Old feuds, long existing, have faded out and the young people are rallying for active Christian service.

Bible reader work must always be considered an integral part of all church work. A faithful Bible reader is truly a pastor's assistant, and such have been the five who have frequented the homes in our refugee camps this past year. Physical suffering has been relieved, and frequently lives prolonged, by the small weekly stipend distributed by these women to the bedridden, the aged, the weak and undernourished children. The past year Mrs. Getchell, supervising the work of these women in the absence of Mrs. Marden, has held a round table conference with them weekly to review the work of the week and study the spiritual and physical needs in the different camp homes. The life of Jesus and the lives of the apostles have also been faithfully studied, prayers have been offered for the spiritually hungry and for the physically and morally weak—it has been an inspirational hour.

The Next Broadcast

is on May 18, 11:45 p. m. to 12:15 a. m. Distance: Under 500 miles, long wave from WBZ (990kc; 303 metres; 25,000 watts); over 500 miles, short wave from W1XAZ (9570kc; 31.35 metres; 5000 watts).



TRANSLATING THE SCRIPTURES

THE MINISTRY OF HEALING

THE LIGHT GLEAMS

From the Centennial Pageant

The little book, "Centennial of Constantinople Station," reviewed by Dr. Goodsell in our April issue, contained seven illustrations of poses in the pageant of the Centennial, the text of which is given in full. The Constantinople Station sent us the electrotypes of these illustrations, but they did not arrive in time for the April magazine. Three are reproduced here as most significant of Christian activities in the Near East: Translation of the Scriptures; the ministry of healing, showing a village clinic; relief work, showing Near East Relief workers feeding refugees, the spirit of Florence Nightingale in the background. The photographs were taken by H. H. Kreider.

See the April *National Geographic* for seven photographs in natural color by Mr. Kreider.

What I Think of the American Churches

By RODERICK SCOTT

MY particular privilege it has been both to know the field for fifteen years, and to see our American churches for fifteen months on a recent furlough. What have I found among the churches of our communion?

Our Ministers Very Much on the Job

In the first place, I have found my brethren in the ministry, by and large, very much on the job. We in China had heard the Church was declining. It could not have been *our* Church. I believe the minister is entering a new era of leadership, when he will be again, as formerly he was, the *parson*, the chief person in the community. In the past, machines have ridden men; in the new age they will become servants of the spirit.

The ministers I am thinking of have mastered their church machinery; they are slaves neither of their institutions nor of their routines, but they do not propose in some bland and otherworldly fashion to live without them! They know that even that greatest of all spiritual enterprises, the missionary cause, must have a lot of machinery!

The ministers I am thinking of shepherd their people; they are glad the grace of God shines through their *pastoral* work. The best of the ministers I am thinking of have eagerly assumed the burden of the intellectual leadership of the spiritual forces of the day; they realize that "Christianity is not on the defensive." This is a day when men think, and they must have a religion equal to their thinking. As a Chinese friend of mine said of his choice of Christianity over Buddhism: "I must have a religion equal to, rather than inferior to, my conscience." This bold position, that Christianity out-thinks all its opponents whatever, though it is the implicit position of the missionary movement, is as yet the possession of but a few ministers.

The ministers I am thinking of humbly submit themselves to the personal test, just as the missionary does, who is constantly mindful that, "sharp eyes, sharp ears watch his every step, his every word." The Chinese are fond of the "tu quoque" argument; they are as pragmatic as Americans; in fact, John Dewey has been compared to Confucius himself! So they say: "If this new doctrine doesn't work in your case, it is not for us; if it does, perhaps there is something in it." Why, in my part of China they think keeping one's temper is a mark of the Christian faith.

I am particularly pleased with the signs of a growing social conscience among our church leaders. The difference between Christianity and other religions is not so much that the former finds God when the latter does not. It is that in Christ a man who has found God sets out to *do something about it*. Starting to work for a Christian social order is doing something about it.

I am not disturbed when Oriental students in America charge the American church with ethical hypocrisy. (My maturer Chinese friends know from China's milleniums of experience how hard the ethical change in human nature is: Confucian ethics has little to show for its 3,000 years.) I am glad our student critics feel that way about us. Moral consistency is a very new and a very Christian virtue. If these Chinese youths begin by criticizing Americans, later they will criticize their fellow-Chinese and will end by criticizing themselves. And then our work will be done!

The Minister Is the First Religious Educator

The real test of a church is: Is it providing in the church school, or in the state school, or in the home, an education adequate to its social vision? The *whole* man must be educated, as L. P. Jacks says, as well as saved; indeed, educating him *is* saving him; and I declare that religious education, albeit slowly, is beginning to

acknowledge that the minister is the first religious educator. My contacts with young people's work have taught me that, and I shall be reporting the great advance wherever I go in China. In the young people's meetings and conferences I find enthusiasm and sanity, wholesome fun and wholesome faith, the like of which were never in the days of *my* youth. To these young people their ministers are heroes—he-men, if that is clearer. To them, also, the modern missionary is neither "sap" nor saint. I am enthusiastic about the ministers and the young people.

Our Churches *Want* to Share God

I am also enthusiastic about the adults of the congregations in the way I conceive God to be enthusiastic about us all: not for what we have done, but for our potentialities of response whenever the stimulus is great enough to wake us up. Men do not respond to our appeals because we have not exposed them (not only by words, but by the mystery of contagion) to a high-enough ideal. As Richard Cabot has shown us, we *know* that all men love adventure and love goodness, and the Christian way but combines these two irresistible urges. Thousands of men and women and youth have a faith, have a discovery of God, and they want to share it.

"If what you describe is modern missions," many have said to me, "then we are for them. Why didn't you tell us?"

Why have we *not* told our Church what is going on in the mission field? Why have we not told it that the missionary movement is now, as it always has been, the most dynamic, the most far-reaching, movement of the ages?

We have not, we missionaries, been able to read the signs of the times: materialism and mechanism as cosmic views are passing; thousands in China, disillusioned, *not* with religion, as the intelligentsia of the West would have us believe of themselves, but with politics, with nationalism, with science, with revolution, with all substitutes for God whatsoever, are seeking God.

And we have an answer for them: it is very old, yet it is very new; it works just as well for an American business man, for a schoolboy, for a college professor, as it does for a Chinese farmer or a student patriot. "For everyone that seeketh findeth, and everyone that asketh receiveth." This answer embodies the whole of the missionary message, the Church's message: when God is sought through Jesus Christ, *the seeker finds.*

I carry that message to China. I also leave it in America.

"I was deeply impressed with the work of the American Board in the Johannesburg area. The evangelism conducted up and down the Rand, the brilliant social welfare program on the mines, the Bantu Men's Social Club, the Helping Hand Club and Hostel, the Bridgman Memorial Hospital, the work for children in the slum areas and locations, the clinics, Sunday schools and churches, all have made an indelible picture in my mind. A unique and most significant aspect of the work of the American Board in this field is the degree to which its missionaries have succeeded in sharing their visions and ideals for native society with the leaders of the city, mines and chief citizens, with the result that a large part of the responsibility for direction and support of these enterprises have been accepted by South Africa. In a nation that is torn with such bitter political, racial, and economic conflict as the Union of South Africa this is a truly great achievement."

J. Merle Davis,
Director, International Missionary Council, Department of Social and Industrial Research and Counsel.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

He Said It with a Smile

One hates to mention the word "depression" these days, but when the Finance Committee of the Church Council in Madura, India, met recently it had to decide that no increases would be given to pastors and workers. It is the custom there to have a small salary increase each year up to a maximum amount. When Rev. Edward L. Nolting, Warden of the American College in Madura, talked with one of the Indian pastors, he said, "How did your pastorate come out financially last year?" "All right," replied the pastor, "by most of us giving up our December salary." "And he could say it with a smile," adds Mr. Nolting.

"Christ, Maharajah, Ki Ji"

"I work with my hands, I walk with my feet, I see with my eyes; they were all given me by God—and now altogether, 'Victory to Christ the King,' " cried an Indian villager at a meeting under the trees. Then many others sprang up and gave their testimonies. Talking religion is as natural as breathing to the Oriental, says Miss Loleta Wood of Rahuri, India. The Christians there have a rallying cry, "Christ, Maharajah, ki ji," which is the same as the cheer of the Nationalists and the military, except in the first case the word "Gandhi" and in the second the word "British Raj" is substituted for "Christ." It may sound like the cheers of contending football teams, Miss Wood admits, but if the psychology is right for one why not for the other? "The small band of Christians certainly need something in these days to help them keep up their courage," she adds.

He Just Would

"I tried to keep him from bringing this, for I did not want the people receiving them to feel that we thought of them as beggars, but he just would," said an apologetic and protesting Japanese mother who accompanied her small son and an armful of old plates and dishes. To this the child replied, "I love to play house with these dishes and I thought that the children who get them might have a good time with them too." Many letters and calls of thanks came to the Yodogawa Neighborhood House kindergarten children who gave these gifts. One woman said, "Your God must be different from ours. When we take gifts to the temple or shrine, the gods, through the priests, eat them all up themselves, but here you have lots of things and give them all away to us. I would like to hear more about a God that makes you do that."

He Sat Back on God

"Oh, Lord, teach us to put into practice the things that we have been able to understand," prayed a humble Mexican villager not far from Guadalajara. The petitioner was an Indian. When Mrs. Clarence A. Neff repeated this conversation to a gentlemen from an old Spanish family, his astonishment and reaction showed plainly that he possessed the traditional idea that an Indian was not really a human being. "He was just sitting back on God when I told him the little incident," adds Mrs. Neff. "He continued to smoke, but was too surprised to answer, I guess. I do not suppose he believes that God knows there are Indians who really live."

A Soldier Salesman

A Turkish soldier went through Adana to an interior town, where he met a girl with a thirst for knowledge. He told her about the American Board School for Girls in Adana. So anxious was she to learn that she travelled four days on horseback over a precarious road, two days by auto and two days by train to reach the school. There are still fathers and mothers in Turkey who disapprove of co-education and are glad to have a strictly girls' school which gives training in character.

Sam Coles Works

Big Samuel Coles of Galangue, West Africa, once told the News Editor that the reason he didn't make a better correspondent was because he "couldn't work AND write." Since no word comes it is to be assumed that Sam is working. Now Rev. Henry C. McDowell, back after furlough, writes that Mr. Coles has been carrying on a wonderful experiment in village betterment. It has attracted the attention of the Government and a recent bulletin projects a scheme taken almost entirely, word for word, from a memorandum submitted by Mr. Coles as to his work. He is called into consultation by officials, is in great demand as an advisor in laying off irrigation ditches and other forms of rural work.

Going On

Mountains, bandits, and poor roads have all united to make difficult the missionary work in Shensi and Shansi Provinces, North China, says Miss Louise Meebold of Fenchow. Fenchow Mission area is said to equal the state of Massachusetts in size. Listening in to a conference of Chinese supervisors of the evangelistic work, Miss Meebold heard such statements as "Such a place is progressing because the pastor's wife is educated and helps with women's work"; "This place has not been visited because the road to it is infested with bandits"; "That place on the river is in bad shape, with much gambling"; "Yonder a new young pastor is making good—he has no airs and mixes easily with the country people"; "An old man who is really only the keeper of the church property is proving himself an enthusiastic preacher."

Grandma Capitulates

The old lady who lived in a village near Fragrant River, had been violently opposed to Christianity. When Mrs. Wang, a Bible woman, came from Tunghsien, North China, she succeeded with her winning manner after four days in having Grandmother Li beg her to stay longer. "I did not know what this Christian doctrine really was," said the old lady. "Now I want to be one of you." Returning from a village near this same Fragrant River in a rainstorm, Mrs. Wang, accompanied by Mrs. Hsih, another Bible woman, was obliged to go by donkey back, to her an unaccustomed mode of traveling. The roads were very slippery, but Mrs. Wang says, "I was so happy thinking of what joy this rain was bringing the farmers that I was not at all afraid, but just sang for joy. The donkey driver was impressed by this and he took special care in leading the animals over the slippery places so that I did not fall off at all." Mrs. Elizabeth Stelle of Tunghsien, who reports the splendid work of the Bible women, tells story after story of visits to villages where at first cold responses met the women, but where their friendliness and sweetness of character soon broke down prejudices.

Why Not????

In bullock carts, in lorries, and on foot, they crowded into the little village of Kolgaon, India, 30 miles from Ahmednagar, to witness the baptism of the two grandchildren of Tanhaji Uzgare, a retired Indian preacher. The *bhajan* band sang, and there were prayers and two brief addresses. Then garlands were placed about the necks of the visitors, fellow Christians from sixteen different villages, and Rev. Wilbur S. Deming. A feast of wheat cakes fried in oil and molasses fed four hundred following the baptismal ceremony, and the night was filled with songs and rejoicing. It is occasions such as this that bring sparkle to the otherwise drab village life, and after all, says Mr. Deming, why not celebrate when young children are baptized and the parents signify that they are going to give them a Christian training?

Fingers vs. Forks

In a desperate effort to make the people realize the tremendous importance of cleanliness, Rev. Joseph Moulton of Rahuri washed his hands in carbolic soap in the presence of the people before touching the bread at the Communion service. For the most part in India, eating is done with fingers rather than forks. One missionary doctor has reported that he believes disease in India would be reduced 50 per cent if people would stop eating with their fingers.

Television Section

Station ABCFM

No Military Swank for Him—General Feng Yu Hsiang, addressing a Fenchow, North China, audience, just before he went to Nanking to offer his services to the Government. He is attired, as always, in a common peasant garment of padded green cloth. He didn't wear "parade uniform" even when he went to the capital.

Cheerio! or the Chinese equivalent—Smiling Miss Chao, a graduate nurse of Fenchow Hospital, North China. Six of the Fenchow staff, including Dr. Percy T. Watson, spent considerable time again this year fighting the plague.

Giving the Medical Department a Break—The Board's one-man department sports a beret. Introducing Dr. Mark Hopkins Ward, Miss Ann Bliss Ward, and Master Robert Theodore Ward. The doctor appears to frown—it's not his disposition; it's the sun. We regret that Mrs. Ward is not present, but the sacred ratio is kept—one third women.

Television Section Station ABCFM

Black Misfortune—If you are born a twin or arrive in this strange world feet first, out in Africa you are most terribly "out of luck," to say the least. Twins in particular are thought to bring ill fortune. This baby, however, was a happy exception because Mary Nkomo, who is holding him, took him from parents who in the old days would have ended his life. Mary is a second generation Christian and lives at Mt. Silinda. She became engaged to be married. "What will George (her husband-to-be) think about the baby?" Mary was asked. "He says to keep him and take care of him," Mary replied.

The Big Three—"The universal combination that makes for smiles," says Miss Lucia E. Lyons of Tehsien, North China, " a boy, a dog, and a bag of candy."

China Reaches Out—"Oh, but a man's reach should exceed his grasp," says Miss Lyons, in sending this picture (left) of the youngest son of the chairman of the Men's Evangelistic Work in Tehsien. Baby is reaching for a twig held high above his head while he keeps a speculative eye on the camera.

The Military Figure Fills the Foreground—Crowds at Fenchow, North China, listen while an officer addresses them at a meeting of protest against Japan's aggressiveness.

Mr. Church Treasurer, Will You Give Us a Hand?

1. By considering the loss sustained by your State Conference and Mission Boards when these are compelled to borrow money of the banks because remittances from the church treasurers are so often left to the end of the year.

2. By remitting the *first of each month* to the treasurer of your State Conference all benevolent contributions in your hands.

3. Or, if your church apportionment is less than $500, by remitting quarterly at least, on the first of April, July, October and January.

The Bookshelf

American Board Missionary Books

Eknath: A Maratha Bhakta, by Wilbur Stone Deming, Ph.D. (Karnatak Printing Press, 318A Thakurdwar, Bombay 2, India). *Bhakta* means "worshipper of God," and Eknath was a *bhakta* of the *bhaktas*, "taught that religion was essentially a matter of the heart and he lived what he taught. He was a man of saintly character; one of the most famous in that notable line of religious poets who made Marathi religious poetry known all over India. . . . The use of Marathi poetry as a medium for religious expression instead of the time-honored Sanskrit welded the Marathas together. It brought religion into the experience of the common people and developed a Hindu group consciousness. This enabled traveling minstrels to wander up and down the country, singing their ballads and *abhangs* which the people rapidly memorized. . . . The Maratha *bhaktas* recalled the people to a theistic conception of God. . . . Were they directly or indirectly influenced by Christian thought? If so, to what extent? This is a problem that has never been solved."

Dr. Deming devotes a long chapter to these bards of Western India; another chapter to the life of Eknath (1528–1609); others to the miraculous incidents in his life, to his teachings, to his character as saint, to his rank as poet. Fourteen of his *abhangs* are quoted, one of which follows: —

To Thee, O God, we turn at last,
In deepest sin our lives are cast.
Protect thy child from sin and wrong,
To Thee alone I now belong.
Our burdens Thou dost not refuse,
Through Thee all worldly cares we lose.
Says Eknath: take us for Thine own,
Salvation is in Thee alone.

Additions to the Avifauna of Chihli since David With Notes on Their Significance, by George D. Wilder, is a pamphlet in which is published in separate form an article by Dr. Wilder in the *Lingnan Science Journal* of Lingnan University, Canton, China. This would be of especial interest to those who have read Dr. Wilder's and Mr. Hugh Hubbard's *List of the Birds of Chihli Province*, a paper-bound 194-page book reprinted from *The Journal of the North China Branch of the Royal Asiatic Society*, Volume LV. Dr. Wilder was former president of the Peking Natural History Society.

China

Lady Fourth Daughter of China, Sharer of Life, by Mary Brewster Hollister (Central Committee on the United Study of Foreign Missions, Cambridge, Mass. Order from the Committee or from the headquarters of the denominational Missions Boards or Societies. Price: 50 cents, paper; 75 cents, cloth).

The book first attracts the reader by its cover. On a yellow background, I. Lai Cho, one of China's young artists, has drawn a graceful spray of lan-hwa—the western epidendrum. On opening the pages one has one's curiosity excited by an artistic map of the twenty-eight provinces, while enticing Oriental faces peep out of every chapter. The book's whole make-up clamors, "Read me."

"The touch of His Hand is the breath of Spring." With these words Mary Brewster Hollister ends her introduction to this year's Mission Study Book. His Hand must indeed have touched the author, for the breath of spring blows through all her writing.

Mrs. Hollister was born in China and "we could almost say she was a missionary in China from birth until two years ago." She brings to her work the best touchstone for any book—the love of her subject.

The author's theme is Chinese women and their part in the creative, constructive work that is going on in China in spite of war and famine. Fortunately, *Lady Fourth Daughter of China* is not a mere textbook, but has in it a fine store of information for leaders and speakers on Chinese subjects. With rare skill the writer has used exquisite illustrations from Chinese literature, history and, above all, the dear women she has known, so that they are no longer strangers living in a far country, but our friends and neighbors. One of the charming stories in the book is of a poor old Chinese woman left desolate in her old age:

"But aren't you ever lonely or afraid?" she was asked by Mrs. Hollister.

"Gold and jewels," she crooned to the inquirer, a radiant certainty in her face, " 'Jesus' people are never lonely or afraid, God makes company with us."

Whoever takes up *Lady Fourth Daughter of China* will find that "God keeps company with them" every step of the way.

Miss Jean Cochran

History

History of the Christian People, by Henry K. Rowe (Macmillan, $4.00). A professor of social science (Andover-Newton) presents a rather unique study of the impact of the religion of Jesus upon the thought and life of man since the beginning of the Christian era—the "impact of religious forces upon human material, of ideas and aspirations struggling with traditional prejudices and preconceptions, of a spiritual flame smothered in one time and place and bursting out anew, never entirely quenched." He gives us a story of "mental attitudes and practical experiments, of hearts and hands as well as brains, of insights and ideals as well as traditions and fixed dogmas and rituals, of function as well as the machinery of organization, of ecclesiastical as well as church history."

Though the book is primarily designed for students yet the average lay reader cannot read it from cover to cover without having his faith in the power of the Gospel of Christ greatly strengthened. He becomes himself a part of a great irresistible Christian movement as he passes with the author down through the early centuries of expansion, the Dark Ages of superstition, formalism and feudalism, the period of the awakening of the modern mind and of the rise of the middle class, of religious discontent and revolt, of freedom and reform. He moves along with those who meet the problems of readjustment, think through the relation of reason and emotion in religion, advance the Christian frontier and push the foreign missionary enterprise. He finds perhaps much food for thought when such subjects as these are discussed: Education and Reform, The Impact of Modern Thought, Liberalizing Theology and the Rise and Decline of Denominationalism, and finally comes up against the problems of the day such as the youth movement, the rural and city movements, church efficiency, liberals and fundamentalists, etc.

The author ends with these words: "What all

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Massachusetts Christian Endeavor Conference	*August 15 to 22*

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Youth

Sermons I Have Preached to Young People. Edited by Sidney A. Weston (Pilgrim Press, $1.60). We do not happen to know of another book that has between its covers the messages of such a galaxy of prophets as this one does. Note the names: President Clarence A. Barbour of Brown; Charles R. Brown, Halford E. Luccock, Robert Seneca Smith, Henry H. Tweedy, of Yale; Harry Emerson Fosdick; President Albert W. Palmer, President Irving Maurer, Drs. Raymond Calkins, Boynton Merrill, Carl S. Patton, Russell H. Stafford, Jay T. Stocking, leading Congregational preachers; Ernest F. Tittle of Methodist fame, Arthur L. Kinsolving who occupies the pulpit of Phillips Brooks, and Robert R. Wicks of Princeton. "Sixteen men in sixteen sermons answer Youth's questions about Religion and Life." Each sermon was given to the editor in response to his request for "the sermon you have preached which is most representative of your message to young people today."

We do not happen to know how these sermons "took" with young people, but we can vouch for their interest and suggestiveness to some young old fellows.

Recent Publications of the Boards

The Education Society

"What About the Effect of Alcohol on the Human Body?" By Amy Blanche Greene. Reprint from *Adult Bible Class Magazine.* 3 cents a copy.

"What About Breadwinning in the World Today?" By Katharine Terrill. Reprint from *Adult Bible Class Magazine.* 3 cents a copy.

"Literature and Helps for Leaders in Religious Education." A list of publications of the Education Society. Free.

"God in the Bible." A program of Bible reading and appreciation. Reprinted from the *Wellspring.* Free.

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LIST OF STEREOPTICON SLIDES

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Recently, the text of all of these lectures has been subjected to most careful revision, all out-of-date slides (not historical) discarded, new slides added to some of the lectures, and the whole number of slides in a lecture reduced to about fifty.

General.	The American Board	51 slides
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	A New Day in Old Madura	50 slides
	Under Ceylon's Palms	50 slides
China.	New Thrills in Old Shansi	40 slides
	Tientsin, Where East Meets West	50 slides
	Beautiful Foochow	48 slides
	Up the Min to Shaowu	49 slides
	Upward Trail in Shaowu	50 slides
	China's Past and Present	46 slides
Japan.	Round About Japan	45 slides
Philippines.	Voyaging among the Philippines	50 slides
	The Thrilling Tale of the Philippines	51 slides

In addition to the above we offer a fine selection of hymn slides which may be obtained for use with the above lectures.

We also have available, at Boston, a stereopticon lantern which may be rented for a small fee. It is equipped with a four hundred watt Mazda lamp. Write for available dates and price.

Stereopticon Lectures. These slides are loaned to Congregational churches on payment of transportation charges, and may be obtained from the Commission on Missions, 14 Beacon Street, Boston, Mass.; 287 Fourth Ave., New York; 19 South La Salle Street, Chicago, and certain of these may be obtained from 713 South Hill Street, Los Angeles; 421 Phelan Building, San Francisco, and Plymouth Church, Seattle, Washington.

It is distinguished chiefly for its high level of education (in comparison with that of India) and for its ancient Syrian church systems, etc. It owes its present progress and prosperity to a long and distinguished line of rajahs and maharajas who have ruled over it with remarkable success, with the help and advice of a succession of British residents.

The maharaja is the supreme authority in the state. There is the diwan, or chief executive officer, assisted by a secretariat and a public service. Legislation ordinarily rests with the Legislative Council, though the ruler keeps the right to make laws.

On November 6, 1931, the present young maharaja was invested with ruling powers. To commemorate this a new issue of three stamps appeared. The two shown in our cut are from this set. The 6-cash, in black and green, shows the Temple at Trevandrum, the capital of Travancore. The 10-cash in black and blue, pictures the old state coach, redecorated for this occasion and used by the rajah in the procession. The 3-chackram stamp, third of the set, in black and purple, carries a portrait of His Highness, Sri Chitra Tirunal, maharaja of Travancore. In value the first two are less than one cent. The 3-chackram is about the equivalent of 4 cents.

Here in this state 174 miles long and 75 miles wide, is found a variety of climate, products, caste and tribal life, with great forests abounding in wild life. Tea, cardamom, rubber, pepper, ginger, turmeric and tapioca flourish along with jack, cashew nut, mango and tamarind trees, and the coconut palm in great profusion. Sculpture, ivory and metal work are three intricate Travancore arts. Visitors usually like to take at least one walking stick away with them. These canes are made from a great variety of materials, rosewood, ebony, coconut, palmyra woods, with carved handles, inlaid with ivory.

Much of the above interesting information comes direct from the *Madras Mail*, a South Indian newspaper. For it we are indebted to Dr. Harriet Parker Vaughan of Manamadura. Because of it many of us will wish we might a-journeying go to Travancore, all its wonders to behold.

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This, That and the Other

Good Work, Erenkeuy!

The American Collegiate Institute for boys in Erenkeuy, Istanbul, receives no money grant from the Board, but the close of 1931 found its books balanced. This in spite of the fact that a new electric light plant was installed during the year and the expenses paid of two new men from America. Its enrollment was increased during the year, which has been the best year it has ever had, both scholastically and spiritually. The last two graduating classes, totaling 27, have all enrolled for higher education.

Five Years in Nagpada

the Neighborhood House in Bombay, India, whose Director, Rev. Clifford G. Manshardt, is now on furlough in this country, has brought about a marked change in the general tone of its patrons. Some of the boys regarded as undesirables have been coming forward to help the House in its various activities. A youngster who was very troublesome, unmannerly, and vulgar has become an example of help and coöperation. In the absence of the playground director he has managed the ground with great credit. The House is meeting a felt need. Communal feeling, which has been the bane of the social life of this city, is almost absent from the activities of the House.

The attendance for the fifth year was 305,205. Medical treatments were 24,542; through the dispensary and the Infant Welfare Center is disseminated the gospel of health, happiness, and good will. Sewing, English, Urdu, Marathi, and Health classes are organized for women. A Nursery School has been a real blessing to many an anxious working parent. More than 60 young people avail themselves of the educational classes; over 150 use the playground daily, and 200 schoolboys and working men spend their evenings in healthy recreation in the game room, while others patronize reading room and library.

Franklin Villa

"Just to have everything under one roof is a blessing indeed," writes Miss Fanny Ellener, head of the Station School, Chikore, East Africa, to her friends of Franklin County, Massachusetts, who made the house possible. I often wonder how I ever managed to "boss" my girls when my kitchen was so far from me, and my dining-room and bedroom in separate buildings. I am just as thankful as can be to be all under one roof and to know that it is perfectly safe.

"I am hoping to be at home at this time next year, but I doubt if I will be able to leave unless someone can be found to take my work. Just as soon as there is no white teacher on the job the school becomes a kraal school, and the grants from government are much lower. During this period of financial strain we cannot afford to lose any of the grants. The total enrollment of the school this past year was 418."

The Paotingfu Bible School

is extremely worth while, thinks Miss Bertha Reed of the Union Bible School of Peiping, doing evangelistic work in Paotingfu this year. "Most of the young women come directly from the country, and it gives one an opportunity to do much for them. Many have had very hard lives, and they greatly appreciate this chance to study. Of the 47 who have been here this year a good many will return to their villages to live, and will be a real gain there, in improving the village life and in teaching neighbors. A number, though, are so bright and capable that we hope they will go on to the Bible School in Peiping, and will make good workers. I should think this school might be an important source of supply for country Bible women for some of the other stations. This Paotingfu field is especially awake and receptive, and it seems possible to find here young women who are free to study and to work and capable of it."

Dedication of Fowler Hall

On February 11, the anniversary of the founding of the Empire of Japan, the cornerstone was laid at the Doshisha of the new Students' Building that takes the place of the old one burned a year or so ago, and the new Eldridge Fowler Hall was opened and dedicated. This was described in our September issue when it was under construction. A brief account was given of: the gift of Mrs. Merle-Smith in memory of her father, Eldridge Fowler; from the students and alumnae of the Girls' School and College about 55,000

yen; and the balance needed supplied by the school, the total coming to about 180,000 yen. The architect, Professor Takeda of the Kyoto Imperial University, gave his services; Professor Kikuchi of the same school gave the garden plan in front of the building. Miss Mary Denton, Ed.D. was asked to represent the donors, and did so in a few well-chosen words.

The Amherst Building was completed about the middle of April, and it is expected to be a power in the social, intellectual, and moral lives of the University students.

A. P. Agnides

Personalia

A host of friends in America and around the world will be pleased to hear of the happy celebration by Miss E. Harriet Stanwood of her 95th birthday on March 14, 1932. In her California home Miss Stanwood received nearly sixty letters and greetings, including many from old associates in the East and from her former students in Elmira College. It gives one a vivid realization of Miss Stanwood's age to know that these students are now all over 70 years old.

Miss Stanwood was for thirty years the Home Secretary of the Woman's Board of Missions and retired twenty years ago. At that time a director of the Board wrote, "What Miss Stanwood accomplished during her thirty years of service in the first half century of the Woman's Board of Missions will be an inspiration to many a young woman who wants to make life tell." Miss Stanwood is living with her neice, Mrs. Carol Aronovici, at 1120 Monument Street, Pacific Palisades, California.

Athanasios P. Agnides, secretary of the Disarmament Conference that assembled at Geneva February 2, is a graduate of Anatolia College, class of 1908. While studying in the Imperial Law School in Constantinople, he was assistant in the office of Sir Edwin Pears. Then followed five years of advanced study in Paris together with writing and editing, and a year as director of the Press Section for the Greek Legation in London. In 1919 he was received by Sir Eric Drummond into the secretariat of the League of Nations. The Greek Government in appreciation of the services rendered by him to his country through the League—he was on the Commission that negotiated a loan to Greece—has conferred on him the title Minister Plenipotentiary. He expressed to President George E. White his gratitude to Anatolia College, "where I learned the English language and much that has enabled me to steer through life's difficulties without too many falterings."

Mrs. Wilmot V. Metcalf (Caroline Soule Metcalf), of Oberlin, Ohio, died there on February 15. A member of the First Church, she took a keen interest in everything pertaining to the cause of missions, and her missionary friends, whether on the field, or at home on furlough, will always remember her warm and kindly interest and her bounty. She was a Wellesley graduate, and for a short time before her marriage was a member of its faculty as instructor in Greek. One of her sisters is Mrs. Henry P. Smith of Wellesley Hills.

Dr. Caleb Frank Gates, president of Robert College, has tendered his resignation, to take effect with the end of the current academic year. Dr. Gates went out to Turkey as a missionary of the American Board in 1881, was located at Mardin for thirteen years, for nine years was president of Euphrates College in Harpoot, then resigned to accept the presidency of Robert College in 1903. His incumbency has been a period of great stress and strain, yet the student body has more than doubled and the equipment has been greatly increased. Dr. Gates has been the third president of the College; his two predecessors were also American Board missionaries.

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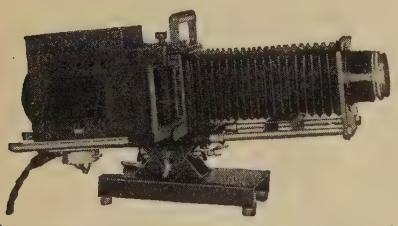

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Miss Lucille Day, formerly at Brousa, is now parish visitor and director of young people's work with the Center Church of Christ in Hartford, Connecticut, and is also attending the Hartford School of Missions.

Miss Catherine Perry, besides her teaching in Kobe College, has among other extra-curricular activities the leadership of the Herald Bible Club first organized by Eleanor Burnett. Last term the girls themselves decided to study the Psalms as applied to social problems. They also decided to investigate all the Protestant Sunday schools in Kobe as to equipment, teaching, attendance, charities, etc. This led the way to larger thinking about the problems of the church. The older group decided to study into the problem of the Church: whether it was ministering to the Kingdom of God in the largest sense.

Rev. Floyd Roberts, who has lived over six months in Nagoya, Japan, coöperates with the two Kumiai churches there, preaching in Japanese once a month in the Tokai Church and conducting an English worship service every Sunday evening, preaching in the Aichi Church occasionally and teaching a Bible class every other Sunday. He teaches an English Bible class at the Y.M.C.A., feeling that really constructive work is being done with this group, and has also a Bible class in his home in which he has to use both English and Japanese. Mrs. Roberts has been making her contacts with the women of the two churches. A high type of women came to their first tea, a Christmas tea: intelligent, cultivated, several of them gifted in music.

Joseph Uwins Streater

After thirty-five years of service in the Treasury Department of the Turkey Missions, Mr. Joseph Uwins Streater passed away March 7. Quiet and unassuming, but faithful and efficient, he has been since February, 1897, a valued bookkeeper for the Mission. Mr. Streater was born in England in January, 1848, one of nine children; and though he was the sickly one of them all, and was not expected to live to maturity, he outlived all but one. Coming as a young man to Constantinople more than sixty years ago, he

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went into the dry-goods business, and was so engaged until he came to the Bible House to assist Mr. Peet and Mr. Heizer. His accuracy in keeping accounts, his neat and legible hand, and his unswerving devotion and reliability made him a valuable worker. But what impressed his friends in addition to his efficiency were his unfailing good humor, his willing helpfulness, and his deep religious life. To the end he was a faithful member of the Crimean Memorial Church (Anglican), and was for many years a church warden. Neither summer's heat nor the severest snowstorms of winter would prevent his attendance; even illness he scarcely allowed to himself as an excuse. He was also an ardent patriot; although it is more than twenty-five years since he visited his native land, he kept up most eagerly with British politics and life. The Bible House will not feel natural without Mr. Streater.

CHARLES T. RIGGS

Dr. Louise H. Rainey Grieve

who died March 4 at the age of sixty-eight in the Staten Island Hospital, New York, went as a missionary of the American Board to India in 1900 and joined Dr. Julia Bissell in her medical work in Ahmednagar. Something over a year later she removed to Satara where she conducted a dispensary and had a hard fight with an epidemic of the plague. Coming home on furlough in 1907, she was forced by ill health to give up all thought of return to the foreign field and had practiced medicine in this country since that time.

Wellesley College was her Alma Mater and her M.D. degree was given her by the Woman's Medical College of Philadelphia. Her sister, Miss Lucia Grieve, lives in Ocean Grove, New Jersey.

The Chronicle

APPOINTMENTS

February 23. Miss Winifred Morton of Uduvil, Ceylon, for another term of four years.

March 8. Mrs. Mildred Winnefried McKie Keithahn (M.D.) of Fairmont, Minnesota, wife of Rev. Ralph R. Keithahn, to the Madura Mission.

March 8. Mrs. Estelle Florence Brent Willis of South Rhodesia, Africa, wife of Dr. Willis H. Willis, to the East Africa Mission.

March 8. Miss Miriam L. Barber of Montclair, New Jersey, prospective wife of Dr. Walter H. Judd, to the North China Mission.

COMMISSIONING

March 6. In the Watchung Avenue Congregational Church, Upper Montclair, New Jersey, Rev. and Mrs. Kenneth Chandler Bunker, South Africa Mission. Address: D. Brewer Eddy, D.D.; Presentation of commissions: Dr. Eddy; Acknowledgment of the missionaries: by the Congregation; Welcome to the field: Rev. Fred R. Bunker, A.M.; Prayer of consecration: Rev. Thomas Travis, Ph.D., Minister of the Church; Benediction: Rev. Kenneth Chandler Bunker.

FURLOUGHS AUTHORIZED

March 8. Miss Ivy E. Craig and Miss Louise Torrence of the East Africa Mission, beginning in the fall of 1932.

March 8. Dr. and Mrs. H. Veazie Markham, Miss Mary Thomas, and Miss Edith Marie Crosby of the West Central Africa Mission, beginning in

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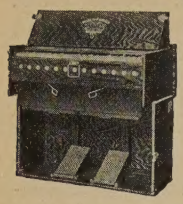

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the spring of 1932 instead of in the summer, as previously recorded.

March 8. Mrs. Harry R. Meyering of the Near East Mission, a leave of absence for the summer of 1932.

March 8. Rev. and Mrs. H. J. Bennett of the Japan Mission, a leave of absence for the summer of 1932.

Sailings for the Field

March 11. From New York, Rev. Kenneth C. Bunker and family, joining the South Africa Mission.

April 9. From Vancouver, Miss Anne B. Kelley, returning to the North China Mission.

April 18. From Los Angeles, Rev. Lloyd L. Lorbeer and family, returning to the Madura Mission.

April 26. From Quebec, Dr. I. Mary Roberts, returning to the Madura Mission.

Arrivals on the Field

December 10. At Lanao, Mindanao, Philippine Islands, Rev. and Mrs. Frank J. Woodward, returning to the Philippines Mission.

January 13. At Manepay, Ceylon, Dr. and Mrs. William J. Jameson, returning to the Ceylon Mission.

January 17. At Durban, Rev. and Mrs. Arthur F. Christofersen, returning to South Africa.

January 22. At Foochow, Fukien, China, Professor and Mrs. Roderick Scott, returning to the Foochow Mission.

Birth

December 31. At Madura, South India, a son, Harold Galt, to Dr. and Mrs. Horace S. Thomas of the Madura Mission.

Marriage

March 13. At Montclair, New Jersey, Dr. Walter H. Judd of the North China Mission, and Miss Miriam L. Barber.

Deaths

March 4. At Westerleigh, Staten Island, New York, Dr. Louise H. Grieve, medical missionary in Ahmednagar, India, Marathi Mission, 1900–1907.

March 7. At Istanbul, Mr. Joseph Uwins Streater, after thirty-five years of service in the Treasury Department of the Turkey Missions.

April 14. In Wai, India, Mrs. Robert A. Hume, member of Marathi Mission, 1882–1927.

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